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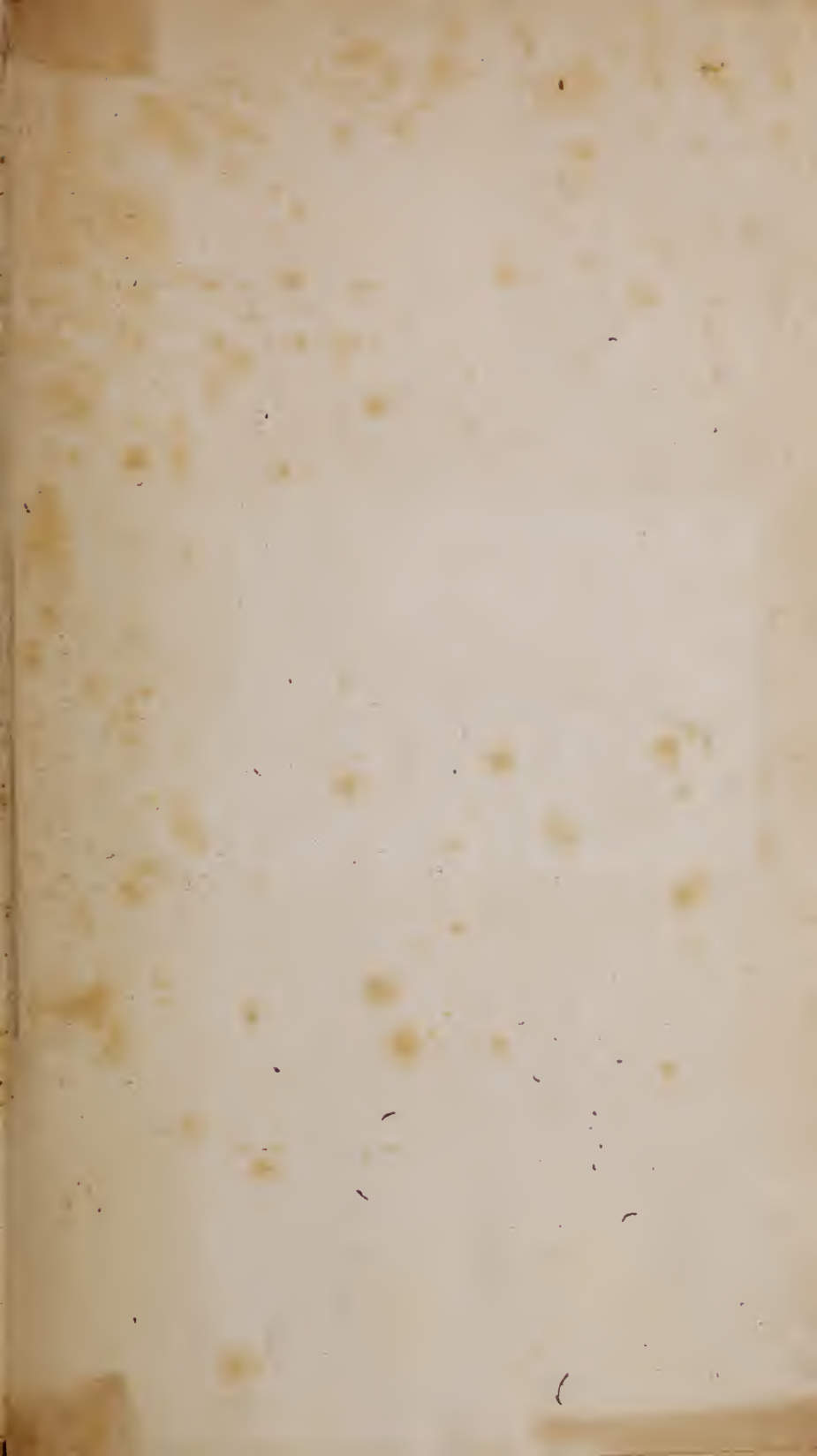
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THE
BAPTIST MISSIONARY MAGAZINE.

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OF THE

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BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

JANUARY, 1844.

NO. 1.

American Baptist Board of Foreign Missions.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR.
ABBOTT.

The journal from which the following extracts are taken, embraces a period of about four months, ending in April, 1843. In the present number we confine ourselves to that portion which relates to Mr. Abbott's excursions to the out-stations Goa, Baume, Magezzin, and Ongkyoung.

Voyage along the coast—Goa—Three baptized at Kalah—Baume chapel.

Dec. 21, 1842. Left Sandoway last evening with my family, in a government boat which Mr. Phayre, the senior assistant commissioner, gives us for the trip. Put out to sea at daylight, and with a mild favoring breeze have been sailing down the coast through the day. Many thanks to Mr. Phayre for his kindness. We are much more comfortably situated than we could be in a native boat.

22. Arrived at Goa this evening. Came on shore, and are stopping in a small bungalow erected for officers of government.

23. The native officer and people of the place came crowding around, to get a sight of the *white woman* and children. Old grey-headed people say Mrs. Abbott is the first English woman they have ever seen. At evening walked out through the bazaar, and such a running, and gazing, and staring! Groups would stand and gaze till we had passed, and then run on ahead to get another front view.

24. Left Goa in a native boat at 2 o'clock, A. M., and after six hours' rowing down the coast, entered a small river called Kalah. There is a small Christian village in the vicinity.

25. Christmas;—and though not a "merry," a very happy, and, I think, profitable day. Preached through the day, and at evening baptized three; one is from Goa, one lives near Bassein, and the other belongs several days up the Irrawaddy from Rangoon. I have been acquainted with them for more than a year.

27. Left Kalah river at 3 o'clock, A. M., and entered the mouth of Baume river at about eight. Breakfasted at a small Burman village, and pursued our way up the river with the tide till 6 o'clock, P. M., and arrived at the Baume chapel. This house of God, which the Christians have erected here, indicates another step in advancement. It is a better-finished building than any of those erected last year, is very large, and will seat 800 conveniently, I think. It does great credit to the assistant, Shway Bay. In this vicinity are more than forty Christian families, who, although they live in small villages off a little distance, are so near that they can come up to worship on the Sabbath. In this house will the Lord our God take up his abode, and magnify the riches of his saving mercy!

Novel pattern of domestic life—Continued persecution in Burmah.

28. As it was late last evening when we arrived, but few of the people came in to see us. But while we were at breakfast this morning, they came flocking around in scores; particularly interested to get a sight of the "Mamima" and the "children with such beautiful white faces." One among the many benefits arising from such visits of a missionary family is, that the native Christians may be taught by example. We eat in public, and the Christians see that our table and its

furniture are kept in perfect cleanliness, and orderly arranged. They see the family come out from their private apartment with clean garments and clean *faces*, and sit down to their table and eat their food with expressions of thanksgiving to God. We do not wish, of course, that Karens should adopt the national customs of Americans, but it will do them no harm to behold the order of a civilized, Christian family.

Several assistants and others arrived to-day from Burmah. There is a very good path from this chapel over the hills, and the distance to the nearest village on the other side of the frontier cannot exceed fifteen miles. Sad tidings, again, are brought up from the Christians in Burmah. Not only are they subject to oppression in common with all their fellow-countrymen; but as Christians they are especially liable to suffer under the relentless grasp of the *extortioner*. The population of whole villages, after having suffered to the last point of endurance—their all, even to their supply of food, *wrung* from them by the ruthless taxgatherer,—have dispersed hither and thither, and are obliged to conceal themselves, and to borrow and beg for their present necessities, till they can labor and reap another harvest. The following case is but one of the kind. One of the assistants while preaching to a small congregation on Sunday, was interrupted by a petty Burmese officer, who, coming into the house and seizing a book from his hand, ordered him to interpret its contents into Burmese. The preacher did so; and the officer, in a rage, struck him on the face with the book, fined him fifty rupees, and, as security for the payment, took the assistant's wife, and walked away with her to his own house. The only alternative for the injured man was to let his wife remain a slave, or pay the fine. He preferred the latter, of course. His Christian brethren made out the sum by contribution,—several hundred giving each a few annas,—and in two or three days his wife was again at liberty.

And there is no help in such a case. Had the assistant appealed to higher authorities, he would, probably, have been fined fifty rupees more, and beaten and imprisoned.

Another item of intelligence brought up from Burmah, is a report that has gone abroad relative to this chapel. It is believed at Bassein to be a palace for a Karen general, who is going to invade Burmah at the head of a large

army, and is to make the Baumeé chapel his head quarters! It is said, the palace has *so many hundred posts*, etc., etc., and, what is the most ominous, a kind of "royal cupola," which, on any building except the palace of the king and religious monasteries, would, in Burmah, be an aggravated insult to royalty! The small vessel in which we came down to Goa, becomes at Bassein a dozen ships of war! All the villages of the Karen Christians have been searched, and every thing in the shape of a musket has been taken away to Bassein. The officers say, the Christians are to join the invading army! In consequence, many of the poor disciples know not what to do. They see that the jealousy of the government is awakened, and they know that it is as "cruel as the grave." They are, as is very natural, in a state of anxious and fearful apprehension, and many of them are beginning to halt and waver, and, I fear, will apostatize. In such seasons of darkness, the poor missionary sometimes hardly knows where to turn. The Lord omnipotent reigneth, and His truth will stand!

The cholera, that dreadful scourge, is prevailing in Burmah, sweeping off its victims in multitudes. A great many Christians have died. Some villages have been nearly depopulated,—entire families swept off. In one case, a whole family died nearly at the same time, and their bodies were left to become food for dogs! The cholera has not yet appeared west of the Arracan mountains, or, rather, it passed over the mountains to the east several months ago.

Blèh Poh—Baptism of thirty-five, one excluded.

29. Heard, to-day, of the death of Blèh Poh, one of the most successful and promising of the native preachers. Never, since I have been in the mission, has any event affected me more deeply than this. I came with the expectation of meeting him here to-day, and of ordaining him to-morrow or next day, and I hear of his death!*

30. Baptized nineteen this morning, all residing within the bounds of this church. A case of discipline came before us, and we were obliged to excommunicate a man. He had been admonished by the church time and again, and committees had visited him, but with no success. He would not

* See page 302, last vol.

“hear the church,” and there was but one alternative. He was a man of a “perverse spirit.”

The Baunee church numbers more than a hundred members. Shway Bay is the assistant stationed here, and although a young man, appears to exert a good influence, and, I think, is a man of promise.

Jan. 1, 1843. Sabbath. This first day of the new year has been one of joy and hope; one of those days which I have longed to see,—emblems of the day of eternity,—prefiguring the rest and felicity that await the people of God.

I awoke a few minutes past midnight, breathing out a prayer to God for the conversion of the world. I thought of the millions of Christians in civilized lands, whose intercessions will come up on this consecrated day before the throne of God! May these prayers be heard! May this be a year of wonders, and of the manifestations of God's saving mercy among the nations!

At the hour of morning service, this fine, spacious chapel was filled by a multitude, who came up to listen to the gospel, and pay their devotions to the living God. Towards evening we again assembled on the banks of our Jordan, and sixteen converts witnessed a good confession. May they go on their way rejoicing! In the evening, the church remembered Jesus, by partaking of the symbols of his death and sufferings,—emblems of that body slain, and of that precious blood which cleanseth from all sin.

Escape of a prince from Burmah—Maggezzin—Ordination of native pastors.

2. But very few Karens have come over from Burmah. The petty officers near the frontier are on the alert, and, probably, but few of the Christians will come over this year.

Have been consulting with the assistants and principal men in the church, relative to ordaining an evangelist to send into Burmah; also a pastor for this church: but have come to no conclusion.

3. Left the Baunee chapel for Maggezzin at noon. Arrived at a Burman village near the mouth of the river late in the evening.

4. Walked with my family from the mouth of Baunee to the mouth of Maggezzin river; our boat going round the point in the mean time, it came near being swamped in the rough sea. Stopped in a small zayat during the day.

At evening the head man of the district came in, and very gravely informed me that he had just received news from Burmah to the effect that an army of several hundred men were coming over to seize the “Karen teacher,” and take him to the king of Ava. He advised me to flee towards Sandoway; felt it his duty to inform me of the report, and considered *he* should not be blameworthy should such an event now occur. This *report* of his, will, doubtless, end like all others of the kind. They tend, however, to keep the poor people in a state of alarm. Moreover, an event has just occurred which has increased the rancorous feeling of the Burman government.

A family of emigrant princes have just made their escape, and are now in the British provinces. The prince is a young man, the only son of the “Mayahwade Prince,” who was the elder brother of the present king, and who was killed, I think, during the war with the English, somewhere near Toung-oo. This young prince is, of course, near the throne. Consequently, when the present king began to slaughter his dangerous rivals,—heirs of the throne,—this prince very wisely fled. He has been three or four years making his way down from the capital to Bassein, begging his daily bread, dressed mostly in Karen style to avoid detection. A few days since, he effected his escape across the frontier, with his family and some thirty followers. He will, probably, find a refuge under British protection, and receive honorable treatment.

5. Left the sea-beach in a small boat this morning, and arrived at Maggezzin chapel at noon.

The subject introduced in the next paragraph, is one of extreme delicacy and difficulty. Were baptism *essential* to salvation, it would be less questionable whether any of the native converts should be empowered to administer it. Yet, if their character be like that ascribed to Blèh Poh, the danger of improper admissions would not seem to be greatly increased, although placed beyond the personal observation of the missionary. And the privileges of the church of Christ ought not to be unnecessarily withheld from any who are entitled to them, nor the appointed instrumentalities for its edification set aside. The case involves, on either hand, a fearful responsibility.

8. It has been a subject of deep anxiety with me,—the ordination of native

pastors over the Karen churches. Obligated as I am to be absent from them a greater part of the year, and never being able to visit the Christian villages in Burmah, the care of all the Christian congregations is, of necessity, committed to men chosen from among themselves. No one is ever recognized by me as an "assistant," except upon the testimony and by the request of the people of his own village, nor until I have become satisfied that he possesses the necessary *character* and qualifications; and it is also upon the condition always that each assistant thus recognized, is to come and study with me a part of each year. There are a good many whom I have appointed somewhat in the character of "class leaders" among the Methodists;—who receive no pay from the mission, and do not itinerate and preach, but simply lead the religious services in their own village;—who are *not* reckoned among the "assistants."

The "assistants" are, in fact, pastors as it relates to their own congregations, and evangelists, except that they are unordained. If these men are competent to preach the gospel, to lead and instruct Christian congregations, why not recognize them as also competent to administer the ordinances? I have discouraged the idea of Karens coming ten or fifteen days' journey to me to be baptized. Why not ordain their own pastors, under whose preaching they were converted, and under whose guidance they are to live? Why not allow their pastors to baptize them at their own homes? There are hundreds of Christians in Burmah who have never seen a missionary, and, unless there be a revolution in the land that shall sweep down the present monarchy—never will! These Christians, of course, wish to be baptized, and why not ordain them pastors? If God has called these men to *preach* the gospel, has He not also called them to administer its ordinances?

Blèh Poh was the man whom I had selected as the first to be ordained. The great Head of the Church had selected him as a ministering spirit to wait around the throne!

There are others besides Blèh Poh, whom I had thought of ordaining this year. Among them is "Myat Kyau," the nominal pastor of this (Magezzin) church. He is a man of experience and influence, of sober judgment, and possesses the confidence of all the other assistants. He has been much blessed

as a preacher, and after the strictest individual inquiry among the people of his own parish, I am satisfied as it respects his moral character. For three or four days I have been endeavoring to ascertain the wishes of the church members in regard to the project; which is not an easy matter. They would consent to any thing the "teacher" proposed; but I have been endeavoring to make them see that the ordination of a pastor is a matter which particularly concerns *them*. Of course, the subject is all new to them; and they can only do as they have been taught, so far as form is concerned; which is just what people do all over the world. The members understand, I believe, that they are to testify to the candidate's *character*, and that they are to *receive* him, and *honor* him, and *support* him: also, as to ordination, that I impart it at their request.

A meeting was called to-day. Many of the assistants and Christians from other places were present,—enough to constitute a "council;" and, although we did not adopt the usual method of electing a moderator, etc., etc., whose office I filled myself,—the business was conducted with a good degree of decorum.

I examined Myat Kyau particularly, and at great length; not for my own satisfaction so much as by way of precedent. He has studied with me three seasons, and I know his intellectual qualifications. Then all the assistants, and strangers, and male members of the church, spoke one after the other, and testified each according to his own views. I next proceeded to ordain Myat Kyau to the work of the ministry, by the imposition of hands and prayer; then, with the "right hand of fellowship," and a solemn "charge," recognized him as an ordained minister of the gospel. I have never experienced greater satisfaction than in the performance of this deeply interesting service. May He in whose cause we labor, bless the young pastor in the discharge of his solemn and fearful responsibilities, and guide him safely through all his way.

At sunset I baptized the pastor's wife. She was a Pgho Karen Christian though unbaptized, and is a very intelligent, amiable person, and will, I trust, honor her station. At evening, assisted by the pastor, I administered the Lord's supper. He discharged the part allotted him, with very great propriety.

The Magezzin church has nearly a hundred members, and in a year will, probably, double that number, being frequently augmented by emigrants from Burmah. A Burman living in the vicinity, is asking for baptism, and wishes to unite himself to a Karen church. Several Karen families near, who have been decided opposers, begin to shew signs of a change. Individuals among them wish to be baptized, but the old patriarch of the family does not yet give his consent.

Returning to Goa on the 10th, Mr. A. next proceeded to fulfil his appointments at Baume and Ongkyoung; not without a struggle,—compelled to leave his “youngest child sick of the jungle fever, and Mrs. A. without a medical adviser or any earthly friend, alone in a little hut on the sea-beach.”

*Baume, baptism of eighty Karens—
Ongkyoung, Tway Poh ordained—
Fifteen received by baptism.*

14. Arrived at the Baume chapel this morning. The first man I met was a Pgho Karen assistant, who immediately asked if I had brought Pgho books; he said the Pghos were looking for books with a great deal of anxiety and impatience. As I walked up towards the chapel, a multitude of men, women and children, met me, among whom were many strangers, who I knew at once had come from Burmah.

15. Sunday; one of those blessed days fraught with joy and hope, yet not without many fearful forebodings as to the future. This spacious chapel was filled with a congregation who listened to the gospel with *intense* interest.

I preached from those “words” to which the apostle referred when he said, “Comfort one another with *these words*.” Precious words, and full of comfort, indeed; and the occasion demanded their application. The poor Christians from Burmah are all mourning the loss of friends. The cholera is making fearful ravages through the country. Scarcely a family where the “destroyer” has not entered. Moreover, the aspect and bearing of the government towards the Christians is alarming. God Almighty, save thy heritage from reproach!

After preaching, candidates came pressing around, asking for baptism. I questioned them but little,—simply to elicit from each individual a testimony and confession of faith in Christ. My

chief reliance is on the testimony of the assistants. They are *personally* acquainted with all the candidates, and have conducted them to me as fit subjects for baptism. These assistants have all studied with me more or less, and the subject of qualifications for baptism has formed an important item in my lectures; has been dwelt upon *minutely*, distinctly, and *repeatedly*. Moreover, all the assistants have seen my example in these matters. Indeed, were the reception of candidates for baptism left to my judgment alone, I should often be at a loss what to do. Experience has taught me that those who bear the best *examination*, do not *always* make the best Christians. After the reception of the candidates, we again went down into our Jordan, and seventy-six converts witnessed a good profession. Myat Kyau assisted in administering the ordinance; we went down into the water alternately.

16. Myat Kyau baptized four this morning. The candidates appeared to have no choice as to the administration. After prayer and a word of admonition to the people, I sent them away to their homes, not without many, *many* fearful apprehensions. I fear their coming to this chapel in such numbers, will excite the jealousy of government.

Left the station about noon, and came down to the mouth of the river, where I hoped to find a letter from Mrs. Abbott about our sick child. Have been waiting till late at night, but no letter. No doubt the bearer has deceived me.

17. Long before daylight this morning, I sent a man to a village on the way to Goa, to inquire for a letter from Mrs. A. He returned about 8 o'clock, bringing one which would have reached me last night but for the indolence and stupidity of the bearer. The poor child is suffering under a dreadful jungle fever. Still, Mrs. A. is willing that I fulfil my appointments before I return. I had agreed to meet the Ongkyoung church to-morrow, and it is a long walk for one day, and will keep me from my family at least five days longer. Had no time to spare, and concluded to fulfil my engagements with the people, having but little hope of finding the babe alive on my return.

After a very hard day's walk, over mountains and rocks, and through swamps and mud, arrived at Ongkyoung. The people were soon assembled in their new and commodious

chapel, and, after singing a hymn, I forgot the fatigues of the day.

18. Had a covenant meeting in the morning, and gave a lecture to the church, preparatory to communion. In the afternoon ordained Tway Poh. I examined him and offered the consecrating prayer, laying on hands with Myat Kyau. Myat Kyau gave the charge and right hand of fellowship. His address was a good one, fraught with good sense and genuine piety, and adapted to the wants of the new pastor. Perhaps, were the address written, it would not attract much attention as a *literary* production. There was nothing remarkably *brilliant*, but just what we should expect a pious, godly Karen would say to his brother under such circumstances.

After the close of these services, we assembled on the banks of a small stream, and the two pastors baptized fifteen converts. I stood on the shore, a spectator, and repeated the loud "Amen."

During the evening, the pastors administered the Lord's supper, and gave each a short lecture to the Christians. And now my work is done here for the present, and my thoughts are turned towards Goa,—towards the sick child and the lonely mother! The distance cannot be more than fifty miles, and, with a good path, I might hope to reach them in one day and night. But such a "road!" I will not attempt a description. It is utterly impossible to form any just conception of it, except from personal observation.

The next day Mr. Abbott left Ongkyoung for Goa, where he arrived early on the morning of the 20th. The child was yet alive, though greatly reduced by the fever. On the following week Mr. A. returned to Ongkyoung, and again in April, passing the intervening weeks at Sandoway.

(To be continued.)

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Burial of Sante Will—Visit to Tradetown and New Sesters.

Edina, Jan. 22, 1843. Preached to our school-boys this morning. In the afternoon I went to Tatu's place, to attend the burial of Sante Will,* hoping

to have an opportunity of preaching to the people; but there was too much confusion. The corpse was wrapped in cloth and placed in a large chair of very rude construction. The ceremony began with presenting a quantity of basins, mugs, pots, beads, rice, tobacco pipes, &c., &c. Immediately after this, the women of the deceased commenced crying at a few rods distance, and crept on their hands and knees to the corpse. The people next began to dance, carrying the coffin from place to place. They then took the corpse on their shoulders, and danced with that. They afterwards carried the coffin to the grave, put the corpse into it, and deposited it in the grave, with the things which had been presented.

These trinkets, for such they really were, were scarcely such as even a *native* would value, almost every thing being of an inferior kind. They are presented and deposited in the grave to propitiate the spirit of the departed, that he may intercede with the great Spirit to protect and prosper them and their children. The firing of a few guns while filling the grave, closed the ceremony.

Though Sante Will had been dead about two years, it was a solemn time to me. It not only reminded me of death, but of my dear brother, who had so often warned the departed to flee from the wrath to come, and of the blindness and misery of these poor deluded people. Alas! how many millions of them have gone to the eternal world without any knowledge of the Savior. If our dear Christian friends in America could see and hear what I do, I am sure there would be no want of money; no, nor of men. No; if Christians would provide the means, God would provide the instruments and secure the result. Oh! when will the church bring all the tithes into the storehouse, and prove God, if he will not pour them out a blessing! Oh when shall Ethiopia stretch out her hands unto God!

Feb. 6. Started this morning for Tradetown and New Sesters on a preaching tour. Walked to Tobaccani, eight or nine miles from Edina, took a canoe, and reached Tradetown about 7 o'clock in the evening. Slept at a small town near the beach. The next morning I went to Prince's town, and from there to Peter's, where I preached. Returned in the evening to Prince's, passed the night there, preached to Prince and his people in the morning,

* Formerly head man of Madebli.

and then started for home, as I found the people busily engaged in *cutting* (clearing) their farms. Came to the beach and talked with some of the principal men about the Lord Jesus and salvation.

On our way to New Sesters, we met a countryman who once lived with Mr. Ashmun. He is quite intelligent, and seems well disposed. It is thought he will become king of New Sesters, as his brother, the former king, has recently died. I presume, if he come to the throne, he will encourage the instruction of his people. He and his people listened attentively to the words of life.

After leaving him we went to the residence of the former king. Here we found the people busily engaged in settling the king's affairs. I passed the night there, and the next morning preached to as many as could enter the house which I occupied. They were attentive, and asked many questions. Some wished to know how they could be saved, and others, how they could prolong their lives. This is the grand inquiry of this people. How shall we prolong the present life?

I left them and reached home about five in the evening, much fatigued. I do not know that I have accomplished any thing, but I have the satisfaction of knowing that I have preached the gospel to some of the poor people who never heard it before.

Religious awakening—Examination of the schools—Conversion of a Krooman.

March 25. Conversed with several of our schoolboys, who seemed to be inquiring what they must do to be saved. One of them said his heart was very hard, and that he wished to be sorry for his sins, but he could not.

26. Remained at home that I might talk to the boys, and sent our assistant, br. Cheeseman, to Peter Harris's. A solemn time. Br. Davis preached to the boys in the evening. Eight or ten of them seemed deeply impressed with a sense of their sins. O! that our Father would pour us out a blessing.

April 1. Church meeting, a precious season. The children are very attentive. There is a great change in their conduct, and I cannot but hope that the Spirit of God is at work on some of their hearts. O how much we need strong faith and fervent prayer.

2. Communion season. The Lord seems to be with us; what precious days these are! But how great our re-

sponsibility. I trust God will lead some of these children to himself.

8. Went to Peter's town and preached in the evening. Passed the night, and tried to preach in the morning; people uneasy and anxious to get to their farms. Reached home in season for morning meeting. We had good meetings during the day. The Lord is evidently at work in the breasts of some of the natives. A Krooman, who has been with us several months, seems to be in an interesting state. May the Lord save his soul.

28. Examination of our schools at Edina. The scholars appeared to good advantage, generally. I have never been more sensible of their improvement. Things are unusually pleasant here. Our children are very kind and obedient; the Spirit of God is evidently operating on some of their minds. Our vacation of about ten days commences to-morrow. I am sorry that some of our schoolboys wish to go into the country to see their friends, as they will be exposed to many temptations; but we must commend them to God, who is able to keep them.

May 21. The Krooman spoken of above, is in a very interesting state of mind. He has had a long and severe struggle, and appears literally to pray without ceasing. He seems to improve every opportunity by day and night for praying. Much of the time for several weeks he was unfit for business, but the Lord has appeared for him. He seems very happy now, and desires to learn to read. He is about twenty-four years of age, has good sense, and is steady and industrious. We trust the Lord will make him useful.

Such tokens of God's goodness are very precious. They cheer our hearts and increase our zeal. They are roses among thorns, and streams of water in the desert; they gratify and refresh, inspire and quicken. May we be grateful and humble.

On the following day Mr. Clarke set out on an expedition up Mechlin river and into the interior, during which he visited "Duawi's town," thirty-five or forty miles from Edina, and the largest town in that part of the country. Duawi being absent, Mr. C. remained there but a short time, and on the 25th commenced his journey homeward.

26. About 4 o'clock, p. m., we reached a small town where several of the principal men of the country were assembled. I concluded to pass the night

there, and preach to the people in the evening. I never addressed a more attentive congregation. After preaching, the people asked many questions, especially Duawi. He is an intelligent man, and has more influence than any other native in this part of the country. He says he wishes a school in his town, and that he will build a school-house and support his children at school. I do not know of a more desirable place for a missionary in this land. People from the Long Bush (as it is called) and from the Kpese country come there in great numbers.

28. Sunday. Had the people called together, and preached Christ to them again. They were all attention. Duawi declared to the people that from that time he was determined to begin to pray to the great God. May the Lord direct and assist him. I do not doubt but that the people would believe the gospel, if it was preached to them constantly. From this place we came to Daniel Harris's place. On our way passed br. Crocker's old station; every thing is in ruins, the town deserted and become a habitation of wild beasts.

29. Reached home about 11 o'clock, and found all well. Have been gone seven days, travelled about 100 miles, and preached ten times.

June 10. Spent the week mostly on the revision of the Acts of the Apostles. Went to king Joe's in the evening, and found the old man at the point of death. He has heard more about Jesus than any other man in this part of the country. He, generally, gave good attention, and often told me he prayed daily. How he stands in the sight of God, I dare not say, but I greatly fear for him. I prayed for him, and commended him to our merciful Father. How deplorable is the state of this people. Their misery would excite the sympathy of the philanthropist, but nothing but love to God and their souls will sustain continued effort for their improvement and salvation.

July 1. At Peter Harris's. He appeared very glad to see me, and informed me that the last request and word of his brother Joe was, that they would send for me without delay; but he saw me no more. I preached at his town in the evening, and intended to preach at Peter's town in the morning, but when the morning came, I was sick and obliged to return home.

26. I have been unwell for two or three days, and have done but little.

Poor Africa, how little is done for her. But few missionaries, and those few doing but little. The colonists never, to my knowledge, (and I have been very observant on this point,) attempt any thing for the natives unless they are prompted to it by foreigners. These people are not missionaries in any sense of the term.

27. Received a very cheering letter from the Board. Our hearts are very much encouraged; with the blessing of God, I trust we shall, to some extent, be able to execute our plans. But how visionary are all our hopes if God do not succeed!

28. Started this morning in order to go to Duawi's place, to see about the establishment of a school. Reached Little Bassa, and learned that Duawi was only a few miles distant. Resolved to go and see him. A large collection of people there. Preached to them in the evening. Good attention. Stated my business.

29. Preached to the people. Duawi again says that he wishes a school at his place, and that he will build a school-house and support the children and teacher. I think this is more than will be realized; but I shall insist on his building the house and supporting the children. My plan is to have nothing taught but the native language, and that by one of our native boys; but that some person of experience shall be there as frequently as practicable. The distance is no more than may be travelled in a day and a half, either by land or partly by land and partly by water. I think it a healthy place, and one which it will be favorable for us to resort to, when our health is a little impaired. The country is more populous than the Bassa country, and I wish to have as much preaching there as possible. With the blessing of God it may prepare the way for extending the gospel into the interior. And this is why I prefer a station here to one at Tradetown at present. I hope soon to see some good man located at Tradetown. The field itself I consider equally inviting, perhaps it is more so as to its immediate productiveness.

Aug. 2. Examination of our school. The children appeared to good advantage. We are more encouraged than ever. We cannot doubt that the Lord intends to make some of the youth a blessing to their country. It is a matter of satisfaction that we perceive a gradual improve

They cause much less trouble than formerly in governing them, and much less occasion to grieve on account of their misconduct. They are also becoming more industrious. They work

regularly from one to two hours a day on the farm. The produce of their labor has furnished them with their *third* meal a considerable portion of the year.

Other Societies.

South Africa.

(Continued from vol. 23d., p. 313.)

French Protestant Missions.*

HOTTENTOTS.

Wagenmaker Valley: 30 miles N. E. of Cape Town—1830—Isaac Bisseux.

BASSOUTO-BECHUANAS.

Bethulia: 54 miles S. E. of Philippolis: inhab. 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellissier—communicants, 23—contributions, 15*l.* 12*s.* 6*d.*

During the year, 8 persons have been baptized: 13 inquirers are under instruction.

One of our candidates for the Lord's supper has just left us, to have his desires realized in heaven. His death was sudden. In a few days after his being taken ill, he closed his eyes on all things below. His last moments were instructive: all those who visited him on his death-bed found his words to be full of peace and joy. He frequently expressed a great desire to go and meet his Savior, and to unite with the multitude of the blessed around the throne of the Lamb. The anticipations of heaven helped him patiently to bear his pains.

He was a poor blind man. Nine years after he had lost his sight, and was not yet resigned to his sorrowful condition, the gospel conveyed to him spiritual sight. Though a novice in the faith, he did not fail to show Christians the path of duty, by an exemplary attention to the services of religion. Neither unfavorable weather nor distance kept him from the house of God. The accounts which he gave of the discourses there delivered, shewed with what attention he listened to the word of truth. He was content with his lot: and when engaged in his occupation of tanning, in which he surpassed his companions who were possessed of all their faculties, he would lift his heart to God in singing psalms.

The people around this station have been very much distressed by the want of rain, and have been very much scattered in search of fodder for the cattle, many of which died through famine.

The Griqua chief at Philippolis excited so much ill-will toward the missionary, that he was compelled to appeal to the Lieut. Governor of the colony, who interfered, and insisted on the chief's discontinuing his acts of disturbance, and his attempts to encroach on the boundary of the missions. After this, the Tambookies robbed the mission settlement of 100 head of cattle.

Mr. Lauga paid a visit to this station, and says,—

We have not been without encouragement here, notwithstanding the ill-conduct of some toward the missionaries.

Beersheba, on the Caledon River: 60 miles S.W. of Plaatberg—1835—Samuel Rolland: Mæder, *As.*; Miss Delatte, *Teacher*—scholars, 400—contributions, 41*l.* 13*s.*

This station has been severely visited by the typhus fever. At Whitsuntide, 66 candidates and 18 infants were baptized: 17 catechumens have been admitted to the Lord's supper: 12 men and 5 women, from Morija, on the following Sunday, partook of the Lord's supper at Beersheba.

The Bechuanas have a great taste for music; but are slow at arithmetic. The following notice is given by Mr. Rolland of three members:—

KANAINA, an old white-bearded warrior tattooed on his breast and arms, told me that he was the proudest of the Bassoutos, and considered himself the most valiant of his tribe. While others were famished, he always, with lance and buckler, sought food, and found it. He is now a soldier of Jesus Christ, teachable, and finds peace in the Redeemer.

ZEBEDEE MAIKECHO, an orphan, preserved from the destructive wars of Bas-

* For an account of Protestant Missions, see vol. 23d., p. 192.

soutos; lives happily in the hope of the day of Christ.

LIPAPANG is a Christian, whose conversion is as decided as it was difficult and remarkable.

Kousberg, about 18 miles from Beersheba.

Morija: 162 miles E. of Caledon: among Bassoutos: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset: Constant Gosselin, *As.*—communicants, 49—adults baptized, 6—scholars, 77.

There have been 3 persons admitted as candidates for baptism: the desire for instruction is general among the Bassoutos: 4 women have come 36 miles to learn to read, of whom 2 learnt to read in a month. Several of the neighboring villages have been visited, and the gospel proclaimed to them. On Christmas day, 800 persons assembled to hear the word of God, and 500 on the following Sunday.

Molapo is the younger son of a chief,—has been a proud and successful warrior. Mamoussa, his first wife, embraced Christianity in 1839, and was the means of her husband's conversion.

As Mamoussa advanced in piety, her zeal for Molapo's conversion redoubled. She delighted to speak to him of the Savior—of His love for us—of His merits—of the joy experienced in communion with Him—and of the glorious promises which He has made us. She prayed frequently and fervently for him, and shewed him increasing attentions. She never suffered him to retire to rest without reading a chapter to him, and offering her prayers to the throne of grace. She put him on his guard against irreligious discourse, and allowed none in her house. Commonly, she entreated him to accompany her to the mission house, that they might, together, learn how much the Savior loved us. Their mutual intercourse was as delicate as it was serious; and it gave rise to several remarkable incidents.

One day they repaired together to their minister's house, when the husband thus expressed himself:—"Sir, I feel my heart bound to Mamoussa. My father gave her to me, to be the companion of my life. I know her to be a person without spot, and of such sweetness of character that she never hurt a child. The gospel has taken from her none of her virtues: it has added others not less estimable. I now love Mamoussa more than ever: I also love the God whom she adores: I pray to Him after her example, and with her; but I am all indecision, all coldness before Him. She

exhorts me, and I listen to her, but without strength to follow her advice. Now, what shall I do? Can I offer upon the altar of believers a heifer, which my heart, perhaps, will hereafter wish to catch again?"

On hearing this, Mamoussa said, "Ah! why thus persist in the broad way which leads to destruction? How much better would it be for us both to serve the Savior, that when He shall judge the world, we may not be one on His right hand and the other on the left, but be always together and with Him! Since He gave himself a sacrifice for us, it does not become us, poor sinners, to speak of the sacrifices we have to make. To sweep the house of the heart, after all, is what is required in these sacrifices." Molapo replied, "I am not without numerous sins: among others, I have just spoken of a heifer. Well, I will confess this wrong also. After receiving from my father's hand such a companion as you are, I ought not to have taken a second; but I did it in my ignorance, before the arrival of the messengers of Jehovah. Mamoussa is more in the right than I am. A thousand sins war against me."

Molapo soon after this resolved to renounce the world, and serve Jesus Christ alone; and sent his second wife back to her mother, laden with presents.

Thaba Bossiou—1837—Eugene Casalis, H. M. Dyke: adults baptized, 5—candidates, 2.

At a village, as we approached, we heard the noise of a feast, and of children dancing. On our reaching them they ceased, assembled around, and laughed at us. The chief, Chosane, received us with kindness, and ordered the people to be called together; but, to my surprise, before the people were collected the chief fled to the mountains, lest our words should find, in spite of himself, access to his heart. When the worship had been some time commenced, the natives rose all at once, and laughed aloud, expressing their contempt: and quickly leaving the assembly, bade the children resume their sports: more than a hundred, however, did not attend the less carefully to the words of eternal life.

LIGHOYAS.

Mekuatling: four or five days' journey to the N.W. of Morija—1837—Francis Daumas:—Hagenback—baptisms: adults, 4; children, 10.

Umpukani is in a state of great alarm, and is deserted by nearly all its inhabitants, through fear of a chief, Sekonyela, noted for his cruelty. Three persons were

at once accused of sorcery for their having become Christians, and he condemned them to death. When led to execution, they refused to be bound, as they said they did not fear death, and so should not attempt to escape. This calmness astonished the executioner, and made him hesitate to inflict the fatal blow: on which, the cruel chief himself struck his dagger into the bosoms of these unoffending Christians.

BECHUANAS.

Motito: 9 miles S.W. of Old Lattakoo—1832—Prosper Lemue: John Lauga; 2 *Nat. Teachers*—communicants, 3—candidates for baptism, 20—scholars, 40.

We have among us some who find pleasure in the society of those who fear God: and though their progress is slow, we doubt not that one day they will arrive at the full knowledge of the truth. Many of those who attend the religious services of the Sunday come from far, and are regularly in their places.

Our school goes on as usual. There are not wanting among the scholars those who bear good fruit.

One principal impediment to the progress of the gospel among the Batlapis is, the indifference manifested by the chief and his counsellors, and their glorying in not being called “believers.”

The husband of one of our members was so enraged at his wife’s embracing the gospel, that he waited with a knife to slay her as she was retiring from the chapel on the occasion of her having received the Lord’s supper: she ran, however, into a friend’s house, and found refuge till her husband’s anger was appeased.

Soon after this occurrence, a messenger came from Lattakoo, saying that the house of one of our members had been burnt, and all his property except his gun, consumed. This had been done by a pretended rain-maker, who had claimed a reward for his having, as he pretended, made rain. Our member had told him that “God only could have done that;” at which the rain-maker, being vexed, went and consulted a petty chief, who advised him to take vengeance with “knife and fire.” The rain-maker was brought to trial, convicted, and delivered into the hand of our member; who, notwithstanding the savage character of his original habits, not only pardoned him, but took him to his house to teach him the better way.

A young man, being required by his chief to abandon his belief in Christ, said, “God has put his spirit in my heart: I cannot drive it out.” “When will he go

out?” replied the chief, in anger. “When my soul flies up to him,” said the young man. On this, the chief thought it hopeless to make him change his resolution.

Summary.

Stations, 8—communicants, 230—baptized: infants, 250: adults, 230—inquirers, 160—children in the schools, 1060.

American Board of Commissioners for Foreign Missions.

MISSION TO THE ZELUS, IN SOUTH-EERN AFRICA.

Umlasi, near port Natal. Newton Adams, M. D. and Mrs. Adams. Peter-Maritzburg, the capital of the Dutch colony. Daniel Lindley and Mrs. Lindley.

Umgeni River, six miles northwest of Natal. Alden Grout and Mrs. Grout. 3 stations, 2 missionaries, 1 physician, 3 female assistant missionaries. Total, 6.

The committee of the Board have recently decided that it is advisable to discontinue this mission, and are now making arrangements to that effect. The causes are, the unsettled condition of the people, the hostility of some of the chiefs to the missionaries, and the fact that the English Wesleyan Mission, which is extending its operations in that country, will be likely to occupy the ground if the present missionaries are withdrawn.

Note. A survey has thus been given of all the missionary stations in South Africa, and of their present condition. This survey will be found in Nos. 5, 8, 9, 10, 12, of the last volume, and the preceding article of the present number. We are not aware that the same information can be derived from any other source than the one which we have used; and very few copies of the work are taken in this country. Though it may not be specially interesting to read, yet it is hoped that many will make a lecture from it for the monthly concert. For general information concerning country, character of people, &c., see Moffatt’s South Africa.

SUMMARY.

United Brethren. Missionaries, (males) 22—communicants, (2 out of 7 churches,) 211—scholars, (2 out of 7 stations,) 2757.

London Missionary Society. Missionaries, (males) 22—communicants, 2908—scholars, 4874.

Wesleyan. Missionaries, (males) 32—communicants, 2232—scholars, 6231.

Glasgow Missionary Society. Missionaries, (males) 6—communicants, 10—scholars, 75.

Glasgow African Missionary Society. Missionaries, (males) 2—communicants, 36—scholars, 200.

Gospel Propagation Society, (Eng.) Missionaries, 1—scholars, 100.

Baptist Missionary Society, (Eng.) Missionaries, 1—communicants, 150—scholars, 100.

Total. Missionaries, 86—communicants, 5547—scholars, 14,344.

The communicants and scholars of five of the Societies of the United Brethren not reported.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Am. B. C. F. M., presented at the thirty-fourth annual meeting, held in the city of Rochester, N. Y., Sept. 12, 13, 14 and 15, 1843.

President, Theodore Frelinghuysen, L. L. D. Vice President, Hon. Thomas S. Williams. Secretaries for correspondence, Rev. Rufus Anderson, Rev. David Greene, Rev. William J. Armstrong. Recording Secretary, Rev. Selah B. Treat. Treasurer, Henry Hill, Esq.

From the minutes of the meeting, and the report of the Prudential Committee, we are able to make only a brief abstract. We commend the whole, a document of 198 pages, to the careful perusal of the friends of missions; specially of the ministry. It inculcates enlightened views of Christian philanthropy and duty.

Besides brief and somewhat hasty reports, prepared by committees appointed during the meeting, on some of the most

important subjects presented in the general report of the Prudential Committee, several others were read, of special interest. At the last annual meeting of the Board, a committee of five was appointed to review the expenditures and finances of the Board, and to report at the present meeting. In addition to much private attention to the subject, the Committee devoted five days at the Mission House, in Boston, to the investigation of the accounts and concerns of the Board.

Their report embraced under the Home Department,

1st. The publications of the Board—whether judiciously and economically done. The expense of publications above receipts, is \$5,411,01; an expenditure approved by the Committee.

2nd. Missionary House, though somewhat expensive, is judged not only judicious, but in so great an operation is indispensable.

3d. Officers (i. e.) salaried. The Committee reported that a less number could not perform the services, and that their salaries were reasonable. "Were their offices vacated they could not be filled with men of proper talents and qualifications at a lower rate."

4th. Permanent Funds. The income of \$44,505,47 goes to defray part of the salaries. Of the remaining \$47,440,06, \$22,613,61 is invested in the Mission House.

5th. Agencies. The Committee say, "It is hoped that the time is not far distant when they can be dispensed with in part, if not entirely. They believe, however, that the time has not yet arrived; and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper spirit in missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered had they been withdrawn."

6th. Debt. The Board are but agents, and can do no more than the churches give

them the means of doing. Nor is it possible always to predict what will be the receipts into the treasury.

Under the head of Missions, in the Foreign Department, the report embraces,

1st. Salaries and outfits of missionaries; to adjust which, reliance is to be placed chiefly on the estimates of the missionaries themselves. In the support of missionaries, salaries are preferred to the common stock system, as the responsibility is then more direct and personal.

2d. Return of missionaries. This has constituted a very heavy item among the demands on the treasury. The Committee say they well know that there are among them some of the most faithful and devoted men who have ever entered the field; yet consecration of the missionary is emphatically a total surrender of all his powers to the great work to which he is called; and this service may not be hastily assumed, suspended or set aside. It involves the surrender of many of the most endearing ties. His native land, and the friends of his early years are to be left, in obedience to his high vocation, and cherished only in remembrance, and by such imperfect modes of communication as distance admits. He must look at these sacrifices as made for life. His home is in his field of labor; *there to live, and there to die.*

3d. Return of the children of missionaries.

It has not increased the charges on the funds of the Board, but on the contrary, has occasioned less expense than would have been incurred had they remained with their parents abroad. The Committee are happy to add that a large portion of them promise to become ornaments to the christian church; and not a few of them will probably devote themselves to the missionary work.

4th. The press and printing in foreign countries.

The management of the press, and preparation of books at the printing stations, involve large demands upon the treasury of the Board, and the time of the missionaries; and the tendency is to increase

beyond the proper limits of the society. The Committee think that the missionaries should be more exclusively devoted to the great work of preaching the gospel.

In conclusion, the Committee say, having gone through this investigation with great care, there is every reason to be satisfied with the expenses of the Home Department, and the direction of the missions.

From the other special reports many valuable sentiments might be selected, applicable to all missionary bodies; we have room for only one. The subject is a *systematic view of the responsibilities involved in the prosecuting of the work of missions*, presented by Dr. Anderson. He says, experience shows—

That the power of a missionary society to RAISE funds falls far short of its ability to ADMINISTER them when raised. This is a fact of the greatest practical importance. Public opinion will allow a missionary society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth, preaching agencies, multiplied beyond a certain point, disturb the regular operations of the settled ministry. It is the same whether the agents receive their appointment from ecclesiastical or voluntary bodies. What, then, shall be done? An annual harvest of contributions no more comes without labor and cultivation, than one of corn or wheat. Somebody in every parish must act as agent, or, in most places, little will be done; and nothing with system and regularity. Who shall see, in the two or three thousand parishes which recognize this Board as their agent in foreign missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer,

The Pastors of the Churches. The work has now advanced to that point, where its further progress depends on the efforts of pastors among their flocks.

The Board has, besides a financial Secretary stationed in the city of New York, seven collecting agents. One in Northern New England, two in Southern New England, including Eastern New York, one in Central, Northern and Western New York, one in the Middle States, one in the Valley of the Mississippi, one in Western Reserve

and Michigan. The receipts of almost every field are somewhat less than last year.

The whole amount received

was \$244,224,43

Expended \$256,687,53

Present debt of the Board \$13,022,82

THE MISSIONS.

For the mission in Southern Africa see p. 11.

The mission in West Africa is enlarged. A new and promising station has been opened on the Gaboon river, near the Equator, about equal distances from the Niger on the north and the Congo on the south. Messrs. Wilson and Griswold left Cape Palmas in the month of May, 1842, on a voyage of exploration. The following account will be read with interest.

The Gaboon, for the last thirty miles of its course, is one of the broadest and most valuable rivers for navigation on the western coast of Africa, being fourteen miles wide at its mouth, and navigable for large vessels twenty-five or thirty miles; and for boats on either of the two principal streams which compose it, many miles further. Its banks are high for an African river, free, so far as the missionaries have explored it, from the mangrove swamps which usually skirt these rivers, and the adjacent country is apparently favorable to health. The water is excellent. The trade on the river is considerable, and chiefly with English vessels.

The proper Gaboon people, constituting four distinct political communities, and occupying both sides of the river, though formerly more numerous, do not now amount to more than 6,000; but including two tribes of bushmen, called Shekani and Bakali, who have come down from the interior, and now reside among them, the population on the river and within thirty miles of the coast is probably about 25,000. Their language seems radically different from any other dialect with which the missionaries are acquainted, though easy of acquisition; while perhaps four fifths of the men speak intelligible English. In their dwellings, dress, manner of transacting business, in their treatment of females, and in their habits generally, they approach nearer to civilized nations than the Grebos, or any of the windward tribes. Many of them have amassed considerable wealth, and know how to use it for procuring the con-

veniences and even some of the luxuries and ornaments of life. Their government is, to a remarkable degree, patriarchal, while in regard to the rights of person and property, the utmost freedom and security are enjoyed. Still the people are heathens, and in their character, morals, superstitious belief and social condition, like most other tribes on the coast. Domestic slavery, in a peculiarly mild form however, prevails extensively. They are inquisitive and docile, and seem well aware that an increase of knowledge will improve their condition.

During a tour which Mr. Wilson made up the river, more than seventy miles from the coast, he had a fine opportunity to observe the African character and manners, and to make himself and his object known to the several towns through which he passed. Everywhere he found reason to suppose the country was open for missionary labors. There appeared to be little jealousy among the inhabitants of the several towns, or between those near the seaboard and those further inland. When most remote from the coast, he fell in with what are called the Pangwe people, said to be natives of a country ten or twelve days' journey further inland. In their personal appearance, both men and women, they were altogether the finest race he had seen in Africa. Their country they represent as mountainous, and healthful, and immensely populous. They have no taste for rum or tobacco; never participated in the slave trade, and manifest great abhorrence of it. Iron is found in their own land, and is wrought by them into all the implements they need. Of the trade conducted with vessels on the eastern coast, they are aware, and say they have seen articles of merchandize obtained from that source.

At this new station, on the north side of the Gaboon, about eight miles from its mouth, three schools have been opened with between fifty and sixty pupils, forty of whom are boys.

The mission to Greece remains essentially unaltered.

In the mission to Turkey there are five stations; Constantinople, Smyrna, Broosa, Trebizond and Erzeroom. These are all stations of great importance, and in various ways, of promise.

At Smyrna the press is the principal agency employed. The issues from the Depository at that place were, during the

year, 45,074 copies; of which 5,571 were bound volumes. These have gone far and wide.

“A reading book in Armenian, which was published at our Smyrna press, has lately been republished at Tiflis, in Russia, purporting to have been originally prepared by a certain vartabed in that city; while yet the frontispiece, and all the alphabetical pictures, and nearly all the reading is an exact copy of our own. I sold, a few years since, fifty dollars worth of books to a merchant in Tiflis, and this is one form in which we are seeing the good results of our labors. It is not uncommon for us to see those who oppose us still attempting to do the very things which we are doing, stimulated by shame or rivalry. We know that many of the school books in Greece are composed on models introduced to their notice by Americans; and who can estimate the number of the schools that have been established, either to compete with, or from shame in consequence of the schools of missionaries?”

There appears to be a general spirit of inquiry among the Armenians. The central point of labor in their behalf is at Constantinople. Mr. Dwight had, in one year, more than 1000 calls, for the greater part expressly for religious inquiry. He says—

“How wonderful are the ways of Providence in regard to the Armenians! In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel; and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?”

The report adds,—

The Armenian brethren at Constantinople, in the early part of last year, met in a retired part of the hills adjacent to the capital, and after united prayer, agreed to send one of their own number, at their own expense, on a missionary tour among their countrymen in the interior of Asia Minor. And the spirit that moves them is evidently one which delights in prayer.

Of their own accord they agreed to set apart the first Tuesday in each month for special prayer to God in behalf of their nation, and for his blessing on the means now used for their spiritual illumination. They not unfrequently remain after Mr. Dwight's preaching, and have a prayer meeting by themselves, for the outpouring of the Holy Spirit; and if there is any one present at the meeting who is particularly anxious about his soul, they keep him with them, and talk and pray with him. It is recorded also, that at one time last autumn, as many as thirty Armenian men were present at the monthly concert for prayer, which is necessarily held in the middle of the day, and that some of them prayed as if they felt true longings of heart for the outpouring of the Holy Spirit. One of them fervently besought the Lord to pour out his Spirit on Constantinople as on the day of Pentecost.

The mission to Syria has two stations at Beirut and Abeih, on Mount Lebanon.

The history of this mission shows, says the report, that all along it has had to struggle hard against the stream. The civil and political condition of the country is in an unsettled state. The mission is, however, to be sustained with energy.

There are two missions to the Nestorians; to those of Persia, and those of the mountains. The prospects of the former are bright; those of the latter, as is known, are overcast with clouds.

The Bombay Mission presents nothing new.

The Ahmednuggur Mission (further in the interior, yet in Western India) has been growing in interest for a year or two past. This is an interesting people, less influenced by caste than most of the natives of India. The native church numbers thirty-three; having been more than doubled the past year.

The Madras, Madura, and Ceylon Missions are all to a people alike in religion, language, manners and customs. These are called Tamil Missions. They are generally prosperous.

The missions to Siam and China remain unaltered, except that the revolutions in the latter inspire fresh hope.

The Singapore Mission is to be discontinued.

The mission to Borneo is assuming greater interest.

The missions to the Sandwich Islands are making steady progress. Added to the churches, 2443. Total, 19,210. Children in school, 18,000 or 19,000. The Roman Catholics apparently *not* progressing.

The missions to the North American Indians generally prosperous, specially to the Cherokees and Choctaws.

General Summary.

Having in the preceding pages taken a survey of the several departments of labor, both at home and abroad, and given the particulars relating to each of the missions, the following is presented as a summary view of what, through the Divine favor, has been accomplished. The amount received into the treasury of the Board during the year ending on the 31st of July last was \$244,224 43; and the amount of payments was \$257,247 25; leaving the treasury indebted to the amount of \$13,022 82.

The number of missions sustained during the year is 26; connected with which are 86 stations, at which are laboring 131 ordained missionaries, eight of whom are physicians, eight other physicians, 15 teachers, 10 printers and bookbinders, six other male and 178 female assistant missionaries; making the whole number of missionary laborers sent from this country and sustained by the Board, 348, which is eight less than the number last year. If to these be added 14 native preachers and 116 other native helpers, the whole number of missionary laborers connected with the missions, and sustained from the treasury of the Board, will be 478, which is 10 less than were reported last year. Of

these missionary laborers, four ordained missionaries, and two male and nine female assistant missionaries, in all 15, have been sent forth during the last year, being the least number of preachers, and the least number, including all classes of laborers, that has been sent forth during any year since 1831.

Organized by these missions, and under their pastoral care, are 62 churches, to which have been received during the last year 2,690 converts; and which now embrace, in regular standing, 20,797 members.* This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the mission is 16, with four type foundries, 43 founts of type, and 30 presses. Printing has been executed for the missions in 33 languages, exclusive of the English; 15 of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000; and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are 524 pupils; besides 22 other boarding schools, in which are 699 pupils, more than 400 of whom are girls. Of free schools the number is 610, containing 30,778 pupils; making the whole number of pupils under the care of the missions, 32,000.

* Allowing for an error in the summary of last year, this is 2,526 more than was then reported.

American Baptist Board of Foreign Missions.

DEATH OF MRS. DEAN.

The death of Mrs. Theodosia Ann Dean, wife of Rev. Mr. Dean, of the China Mission, was noticed in Vol. 23d, p. 246. The following brief, but interesting sketch of her history and character, is copied from the April number of the Chinese Repository.

Mrs. Dean was born on the 29th of March, 1819, at Thetford in England. She was the daughter of E. H. Barker, Esq., a distinguished scholar, and the editor and author of several literary works. Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigor and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China, under the patronage of the "Society for the Promotion of Female Education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study, she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole, she, probably, knew more of the Chinese language than any foreign lady living.

Her piety, which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who knew her best can testify to her love for retirement and communion with God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent effort appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with him for China in 1841, where they arrived in May, 1842, at Macao,—at which place was born the little daughter now left motherless at the age of ten months. In the latter end of October, 1842, she took up her residence at Hongkong, where, up to the last week of her life, she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward, where she could be more entirely devoted to direct missionary work. But God sees not as man sees. On Tuesday

morning, March 21st, she arose apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day, she merely mentioned that she felt uncomfortably, but in course of the afternoon her husband found her so much indisposed as to warrant his calling her physician. During the night her fever was very high, and her disease continued its violence until Friday, when it assumed alarming features, and baffled the efforts of the most skillful medical treatment. There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation; and we know, that having made her peace with God while in youth and health, she was ready for the solemn summons. Her disease now raged with unabated violence, rendering abortive the assiduous attentions and skillful treatment of her physicians, and throughout Saturday, Sunday, and Monday, she lay balancing, as it were, between life and death, lingering upon the confines of time and eternity until half past 4 o'clock on Wednesday morning, March 29th, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world—where death is swallowed up in victory and all tears are wiped away.

Thus on the 24th anniversary of her birthday, the subject of this notice left her surviving husband and infant daughter to feel the loss of an affectionate wife and devoted mother; a circle of Christian friends to mourn the removal of an agreeable associate and valued helper in their missionary work, while she has entered upon a higher service above, and commenced a life of immortality and unmingled enjoyment. By her life she has furnished a practical exposition of the meekness, the chastised cheerfulness, the patient perseverance and pious devotion of the Christian; and by her sudden death she has admonished us to live habitually in readiness to leave this world and meet our Judge. She has left us the best testimony in favor of early piety, a life of faith and prayer, and of the importance of the missionary enterprise.

In this cause she cheerfully devoted her all, and in the prosecution of her work she peacefully resigned her life. Though cradled in affluence, and nurtured under the influence of kindred friendship and refined society, influenced by an enlightened and

consistent piety, she broke away from the embrace of affectionate parents, a beloved sister and endeared associates, and dared the perils of the sea and the unseen dangers of a foreign land, the scoffs of the infidel and the superstition of the heathen, for the sake of promoting the welfare of her race, and the glory of her Savior. She now "rests from her labors, and her works follow her." One Chinese, who had been her personal servant up to the time of her death, followed her to the grave with marks of mourning, who by his prayers and life affords encouraging evidence that he is preparing to follow his departed mistress. During her labors among the heathen it was her privilege to see several Chinese put on Christ, and how far their conversion may be attributable to her influence will be best known in a future world. Few persons have, during the same number of years, enjoyed better opportunities for a free and friendly intercourse with the Chinese, and, perhaps, none have improved them more assiduously, or produced a more salutary impression.

The following extracts, made by her from favorite authors, will introduce us to the principles by which she was governed, and the spirit she labored to cultivate.

"Resolved, to spend a portion of time thrice a day for meditation, prayer, and reading the scriptures,—and to spend some time on Saturday night in religious exercises for myself, and relations, and friends.

"To receive reproof or remarks on my conduct and performances with meekness, even though harsh and unreasonable.

"To endeavor, in giving reproof, not to offend but to profit.

"Never to enter into any dispute or into conversation about the character of any absent person, unless to answer some good end.

"When in company consider that, perhaps, some present may be lying under the wrath of God, should I not do something for such? Some who are sitting around me may be near eternity.

"Consider what views I once had of those missionaries who did not converse profitably.

"What if this be the last opportunity I shall ever have of doing good? Am I improving it? If the hour of my death should now come, am I suitably employed?

"In writing to my friends, inquire:—1st. Do I keep fully within actual facts or strong probabilities? 2d. Do I so write as will be apt to lead the public to expect more than can be realized? 3d. Do I write, in regard to style, terms, and address, becoming my age, talents, &c.? 4th. Do I write any thing, which, if made

public, would cause future self-reproach, or become an obstacle to my usefulness?

"The true missionary goes to his work with simple and sublime faith, high elevation of aim and desire, a spirit of entire consecration to his work, not counting his life dear unto himself. As he advances in his work, he, indeed, finds it a career of labor and tribulation, *but this only seems to give to his motives and aims a superior purity and heavenliness.*"

The last extract is underscored, and seems to have been her daily watch-word. In another manuscript are found the following:—"O may I never be tempted to delay repentance to my dying day, but remember that the Lord has said, 'They that seek me early *shall* find me.'"
"May I remember that if I would die the death of the righteous, I must also live the *life* of the righteous. There is nothing in life of which I can be certain, but *death*, and I know not when it may come,—how necessary it is that I should make my whole life a course of preparation for death." These expressions find their fulfilment in the pious character and unexpected termination of her own life. She has fought a good fight and finished her course, and has gone to receive the reward of the faithful.

FINANCIAL CONDITION OF THE BOARD.

The receipts reported in the last Magazine (for Oct.) amounted to \$5,357 91; which exceeds the receipts of the corresponding month of last year by \$686 51. The receipts reported in the present Magazine (for Nov.) amounts to \$6,001 97; being \$1,241 73 more than was received during the corresponding month of last year; making an increase for the first eight months of the Convention's fiscal year, above the corresponding months of last year, of \$6,791 56; or an average of \$848 94 per month. The Board was in debt at the opening of the year \$14,859 16. The increase in the expenditures of the Board this year cannot be accurately estimated at this moment, but must be considerable—between five and ten thousand dollars. At the present rate of receipts the year will close with a heavy debt on the Board.

MISSIONARY MEETING AT PHILADELPHIA.

A missionary meeting was held in the Sansom street Baptist meeting-house, Philadelphia, commencing Nov. 10th, which, attended ordinarily by a large concourse, continued three days and a half, exclusive of the Sabbath. The ministers of the city and vicinity, and several from New Jersey, were in attendance. During the meeting several valuable papers on the claims of the heathen, and the best method of prosecuting the work of missions, were read. The presence and deeply interesting addresses of Rev. Eugenio Kincaid added greatly to the value of the services. Collected \$1300, \$1000 of which was taken up the last evening.

MISSIONARY MEETING AT BALTIMORE.

A meeting similar to the one in Philadelphia was commenced in the Sharp street Baptist church, in Baltimore, on the 17th of Nov., and continued two days and a half exclusive of the Sabbath, enjoying, as above, the assistance of brother Kincaid. Besides \$259 received privately during the meeting, about \$1000 was collected on the last evening.

NOTE. On the 306th page of the last Magazine, 23d line, (article, A brief sketch of the Ionian Islands,) instead of *Sunday* read *Secondary*. The classification of public schools in the Islands is, 1. Elementary schools conducted on the Lancasterian plan. 2. Secondary schools of a higher grade. 3. A university.

Recent Intelligence.

MAULMAIN.—Mr. Stevens writes under date of Aug. 8, that friends of the mission at Maulmain had recently made a special effort in its behalf, and had contributed more than one thousand rupees, besides the ordinary subscriptions to the Maulmain Missionary Society. He was expecting to baptize several persons connected with H. M.'s 84th Reg. on the following Sabbath.

Mr. Brayton and wife arrived at Maulmain on their return from Calcutta July 4. They had set sail from Calcutta in a ship bound for Philadelphia, but the vessel proving to be unseaworthy, they had put back, and the voyage was abandoned. Mr. and Mrs. Chandler left Maulmain for Siam *via* Calcutta July 18, his services being required in the foundry and printing department of the Siam mission.

Mrs. Howard had not arrived at Maulmain at the last dates, but was daily expected. The two youngest children of Mr. Simons had returned with Mr. and Mrs. Brayton.

TAVOY.—Mr. Bennett says, May 28, "We are now fully occupied. Mrs. Wade, whose health is very poor, has some dozen or more Karen girls; br. Mason has about a dozen selected young men, all pious, and training for assistants; while the preparatory department of about 40 boys, some of whom are pious, (and I have Mr. Mason's pupils twice a day,) devolves on the writer, in addition to the care of the office, proof sheets, &c. We really need aid, and shall all of us soon wear out, if some one does not come to our assistance.

The New Testament is printed as far as the 16th of Luke. A second edition of *Ko Thah-byu* in English, for subscribers, and the Dictionary, in Karen and English, with the Morning Star every month, are all we are at present printing.

We have passed through the cholera; none of the converts have died; but we have had a remarkably hot season, no rain to speak of for eight months—and now fevers are very prevalent."

ARRACAN.—A letter from Mr. Stilson dated July 31, informs us of the death of the two youngest children of Mr. Comstock. "His son died on the 13th June, and the babe on the 1st of July, both of dysentery. They were removed in about two months after their mother's death, and the remains of all are deposited on a little rise of ground in front of br. C.'s house, there, we trust, to await the general resurrection." Mr. C. had been to Sandoway for the renovation of his impaired health, but was about to return to Ramree.

Mr. Stilson had the pleasure to baptize a Burmese woman on the 30th July. She was wife of his principal assistant, and had been an apparently sincere inquirer for some time.

TELOOAGOOS.—On the 6th of August, three persons were baptized in the Pennaar by Mr. Day. One is a Eurasian young woman, an orphan, who had been taken into the mission

family four years ago, at the age of nine years. The second was a Teloogoo young man, a member of the boarding school. The third is Elisha, the assistant, who had been a professed Christian many years. He is of Tamil extraction, but speaks the Teloogoo, and is actively engaged in preaching the gospel. The school department is gradually enlarging.

CHOCTAWS.—Mr. Potts writes under date of Oct. 25, "Since my last, I have been permitted to administer the ordinance of baptism to six Indians, making thirteen I have baptized since my return.

I have just returned from a trip of 200 miles among the Indians. I visited several neighborhoods to which I had never before been. In all I was received with gladness, and attention was paid to what I said to them of the 'great salvation.' I have made other appointments in those places, and hope to be able to visit them once in 4 or 5 weeks. These with my other engagements will keep me travelling four out of every five weeks.

My school is in a very prosperous condition, and if it is continued, has the prospect of still greater usefulness."

CREEKS.—At page 303 of the last volume, will be found some notices from Rev. E. Tucker, of the state of the Creeks, &c. A letter just received informs us that he, (Mr. T.) in company with Rev. Mr. Kellam, had visited the Choctaw and Creek nations, as had been proposed. In the Choctaw nation, the report mentioned in our last relative to Mr. Smedley, was confirmed. Mr. S. had baptized sixty persons (mostly blacks) at Pleasant Bluff, on Canadian river, and organized them into a church; and there were several candidates for baptism.

Among the Creeks affairs were in a different state from what had been anticipated. The Creeks had recently held a national council, and a law had been enacted that no Indian or negro should preach in the nation on penalty of whipping, and that no white man should preach except by express permission. The Creek Christians were greatly afflicted by the passage of this law, but said "they hoped they should pray on, and that none could rob them of their religion without taking away their hearts." Messrs. T. and K. received one candidate for baptism, and appointed several meetings to be held on the Cherokee side of the line near the close of the year. "There are two places in the Cherokee country, near the line of the Creeks, where missionaries can be located so as to take the supervision of the two Creek church-

es, and another location in the Seminole country. The Seminole agent said that his people would not consent to the law passed by the Creek council." It is added that Mr. Perryman has baptized eighty-six since his ordination, and that the 2d Baptist church among the Creeks now numbers 205; one member had died "in the triumphs of faith."

CHEROKEES.—In a letter of Mr. Jones dated Nov. 3, report is made of 61 baptisms, of whom 62 were Cherokees, since the first of April. Particulars in our next.

Donations,

FROM NOVEMBER 1 TO DECEMBER 1, 1843.

Maine.

Bucksport, Henry Darling	25,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., from Fayette Bap. ch.,	14,00
Piscataqua Baptist Association, per Calvin Copeland, as follows :	
Dover, Bap. ch.	4,07
Cambridge, do. do.	5,17
Foxcroft and Dover Village	3,00
Guilford, S. S. Soc.	2,40
do., Miss. Soc.	10,21
do., S. Nelson	1,00
do., R. Herring,	,50
A friend	,50
do. do.	,25
do. do.	,12
do. do.	,13
Dexter, Mr. and Mrs. C. Copeland	2,00
do., C. Copeland, Jr.	,65
	30,00
Newport, Bap. ch., per Rev. David Stewart,	2,25
Cornville, do. do., Alexander Crawford tr.,	25,00
Whitefield, 2d Bap. ch., as follows :	
Peter King	,25
Sundry sub.	1,25
Mr. and Mrs. Moses Peaseley	1,50
Henry Peaseley	1,00
Oliver Peaseley	1,00
	5,00
Vassalboro', Mr. Marble	,25
do., a friend	,50
	,75
China, a little boy	,35
For. Miss. Soc. of the Waldo Association, T. B. Lincoln tr.,	36,43
Harrison, two females	,75
Brunswick, 1st Bap. ch.	2,25
do., as follows, Miss Narcissa Stone	3,50
Mr. Dunning	,50
Mrs. Elizabeth Pettigill	,50
	6,75

Jay, Bap. ch.	6,27
Guilford, do. do.	11,00
Bowdoinham Association, (also gold ring and pin),	15,95
Chesterville, a friend	1,00

Livermore, as follows :

Mrs. Lydia Haynes	1,00
Nathaniel Norcross	1,50
James Chase	1,00
Calvin Delano	1,00
Pelatiah Gibbs	5,00
Wm. Wilson	1,00
West Robinson	,50
Alvin Robinson	,20
Mylora Leavitt	,50
Loammi Robinson	,50
Manson Hinckley	2,00
Walter Weld	,25
Ira Thompson	,50
Jeremiah Stevens	,25
Samuel M. Robin- son	,50
Elbridge Ricker	1,00
A friend	,13
	<u>16,83</u>

Gray, Charles Barrell	1,50
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Freeport, as follows :

Mrs. Olivia Harvey	,22
Reuben Harvey	,50
John Armstrong	2,00
Ezekiel Morrill	,25
Cynthia Merrill	,35
Betsey Byron	,25
Mr. and Mrs. Ed- ward Cushing	1,00
Samuel Soule	1,00
Charles Soule	,25
Solomon True	,50
W. Dennison	,50
Thomas Means	1,00
Robert Mitchell	,16
Jane Randall	1,00
E. Dennison	,17
	<u>9,15</u>

Harpwell, as follows :

Mr. and Mrs. John- son Stover	2,20
Clarinda Stover	,20
M. Stowell	1,00
Owen Martin	,25
Three friends	,95
John Curtis	5,00
Simeon Curtis	2,00
Mrs. Rebecca John- son	,25
	<u>11,85</u>

Bowdoinham, as follows :

R. Wilson	1,00
Wm. Purington	3,00
Isabella Purington	,25
H. Curtis	,19
U. F. Huntington	1,00
S. H. Fuller	1,00
	<u>6,44</u>

Litchfield, as follows :

Thomas Lord	,25
Mrs. Lord	,50
J. Springer	1,00
Mrs. Sally Thing	,50
Miss Sarah Thing	,50
Mrs. J. Wedgwood	,25
Mr. and Mrs. J. Sawyer	,50
Mrs. Abia Stimpson	,50
J. W. Watson	1,00
Harriet Dennis	,50

John Dennis	2,00
James H. Lord	,50
L. E. Grant	,17
J. and E. Perkins	2,00
	<u>10,17</u>

Monmouth, as follows :

N. Peirce	,50
Rev. C. Case	,36
Alvin Allen	,50
Mr. Andrews	2,60
	<u>3,96</u>

Turner, as follows :

J. Teague	,19
B. Turner	,27
A. Cary	,25
N. Cole	,50
J. Gross	,50
Mrs. Thos. Merrill	,25
D. A. Ricker	,25
Mrs. Lowell	,25
R. Teague	,25
B. Teague	,25
C. Blake	,50
J. Blake	1,00
Thomas Merrill	1,00
Mrs. J. Gross	,25
Mrs. Sarah Ludden	,50
Eliza Robins	,12
Miss Blake	,13
	<u>6,46</u>

Mr. and Mrs. N. W. Wil-
liams

per Rev. N. W. Wil- liams, agent of the Board,	5,00
	<u>155,61</u>

Camden, Hiram Bass, per Wm. Nichols,	,50
Cumberland Bap. For. Miss. Soc., H. B. Fernald tr.,	99,84
	<u>352,20</u>

New Hampshire.

Portsmouth Baptist Association,
Greenleaf C. Brown tr., as
follows :

Brentwood, Bap. ch.	8,00
Exeter, do. do.	35,42
Deerfield, do. do.	2,80
Portsmouth, do. do.	63,08
do., R. Kittredge	10,00
do., J. Walton, for Karen scriptures,	1,00
do., Female For. Miss. Soc.	22,50
	<u>96,58</u>

Hampton Falls and Sea- brook, Bap. ch.	42,63
South Hampton, Bap. ch.	9,22

do. do., do. do. Fem. For. Miss. Soc.	7,52
	<u>16,74</u>

Stratham, Bap. ch.	23,12
Plaistow, do. do.	13,50
per Rev. J. B. Brown, agent of the Board,	243,79

A female friend, for Burman Miss., per Mrs. W. Reynolds,	5,00
Great Falls, Baptist ch. and soc.	25,10

Bow, Asa Goodhue	5,00
do., Rev. A. Mason,	1,00
	<u>6,00</u>

Deerfield, Bap. ch. and soc.	12,81
Hopkinton, do. do. do.	8,62

Hudson, do. do. do.	18,53	
per Rev. J. B. Brown, agent of the Board,	—	71,06
		319,85

Vermont.

Vermont Baptist State Con- vention, Rev. Willard Kimball tr.,	185,00	
Fairfax, I. D. Farnsworth	10,00	
		195,00

Massachusetts.

Haverhill, 1st Bap. ch., mon. con., per Rev. A. S. Train,	50,00	
Dover, Mrs. Clara Cobb	1,00	
Wachusett Baptist Association, J. Haskell tr.,	126,05	
Worcester, Mrs. Lucretia God- dard, of the 1st ch., per Rev. S. B. Swaim,	50,00	
Southbridge, Central Bap. ch. and cong., per Rev. S. S. Cut- ting,	22,00	
Boston, a friend, for support of a Karen student, to be named Rollin H. Neale, per Rev. Mr. Bullard,	18,00	
do., 1st Bap. ch., eighteen sis- ters, to aid in support of a Ka- ren school under the direc- tion of Mrs. Bullard,	18,00	
do., "A hearer of Rev. R. H. Neale's," for education of a Karen student to be named Robert Turnbull,	18,00	
do., Harvard St. ch., mon. con., per John Putnam,	12,51	
do., Bowdoin Square ch., at de- signation of missionaries,	93,36	
do., Federal St. Fem. Prim. For. Miss. Soc., Mrs. Wm. Rey- nolds tr., for support of the In- stitution for the instruction of Burmese preachers, under the care of Rev. E. A. Stevens,	100,00	
do., Federal St. ch., "A humble mechanic,"	100,00	
do., do. do. do., C. H. Nichols, to aid in support of a native Karen preacher,	25,00	
do., do. do. do., Mrs. Coburn,	1,00	
Newton, students in Theol. Inst., mon. con. for Nov., J. S. James tr.,	6,85	
Charlestown, an orphan's gift	6,75	
do., Judson Miss. Soc., to purchase books for Greek Miss. school,	5,00	
do., Juv. Miss. Soc. of Fem. Seminary, for school at Corfu,	1,30	
per Miss. S. E. Waldo,	—	13,05
Watertown, a child's offering, for Greek Miss. school,	1,00	
do., Bap. Miss. Soc., to purchase books for school at Corfu,	20,00	
per Miss Waldo,	—	21,00
Springfield, Bap. ch., mon. con., per Rev. H. Richards,	13,55	
Norton, Bap. ch. and soc.	5,25	
Mansfield, do. do. do.	8,75	
per Rev. J. B. Brown, agent of the Board,	—	14,00
Old Colony Association, Levi Peirce tr.,	60,00	
West Cambridge, Bap. ch., per Rev. T. C. Tingley,	7,70	

Newburyport, Bap. ch., for Af- rican Miss., per Rev. Wm. G. Crocker,	17,06	
		788,13

Rhode Island.

Providence, Misses Windsor, for books for school at Corfu,	1,00	
do., Mrs. E. Cady, for do. do.,	,50	
per Miss S. E. Waldo,	—	1,50
Rhode Island Baptist Con- vention, V. J. Bates tr., as follows :		
Valley Falls, Bap. ch., per Rev. B. P. Byram,	72,65	
Pawtucket, Bap. ch.	115,00	
Providence, 1st Bap. ch., mon. con. for Nov.	42,78	
	—	230,43
		231,93

Connecticut.

Sharon, per Rev. Dr. Babcock, as follows :		
Oliver Saint	3,00	
Lucy Saint	1,00	
Abigail Hunt	10,00	
T. Crocker	1,00	
per Wm. Colgate,	—	15,00
do., Mrs. Abigail Hunt, for Mrs. Wade's school, per Thomas S. Ranney,	20,00	
Stonington, a friend to missions, per Wm. Colgate,	2,00	
	—	37,00

New York.

New York city, Tabernacle Bap. For. and Dom. Miss. Soc.	20,00	
do. do. do., do. Bap. Sab. school, for support of Mrs. Wade's school,	42,30	
do. do. do., 1st Bap. ch., a lady, per Rev. I. M. Al- len,	1,40	
do. do. do., Cannon St. Sab. school	2,00	
do. do. do., do. do. Youth's Miss. Soc.	15,00	
do. do. do., Stanton St. ch.	41,59	
do. do. do., Laight St. Miss. Soc., Mrs. Sarah Spaulding tr.,	75,00	
do. do. do., Berean ch., Miss Isabella Martin's Sabbath school class,	1,25	
Worcester Baptist Associ- ation, per Rev. John F. Bliss,	59,09	
Franklin Bap. For. Miss. Soc., Wm. Stetson tr.,	57,11	
Steventown Baptist Associ- ation, G. W. Glass tr.,	108,00	
Chautauque do. do., J. B. Burrows tr., (with a ring,)	63,13	
per Wm. Colgate,	—	485,87
Poughkeepsie, Bap. ch., mon. con.,	73,47	
do., do. do., col.,	30,23	
do., Fem. Mite Soc.	55,64	
do., Sab Sch. Juv. Soc., to educate a child in Mrs. Wade's school, to be named Henry L. Van Kleeck,	20,00	
Rev. Dr. Babcock	20,00	

Edward Gireaud	10,00	
Mrs. Germond	2,00	
James Mills	25,00	
Matthew Vassar	50,00	
Matthew Vassar, Jr.	10,00	
A friend	2,00	
	<u>278,34</u>	
Armenia, Wm. Benton	2,00	
Carmel, Bap. ch., col.	30,32	
Patterson, do. do., do.	3,43	
Bedford, do. do.	10,00	
Dutchess Co. Baptist Association, G. W. Houghton tr., as follows:		
Rinebeck, Bap. ch., per Rev. Isaac Bevan	13,00	
do., a lady, for Tavoy Mission	30,00	
Armenia, Bap. ch.	23,50	
do., Bap. Fem. Soc.	29,12	
Stamford, Bap. ch.	23,28	
Dover, 2d do. do.	19,00	
Pine Plains, Bap. ch.	20,50	
Beekman, do. do.	7,00	
Pleasant Valley, Bap. ch.	5,00	
Franklindale, do.	21,10	
North East, do. do.	27,95	
Col. at the Assoc.	20,00	
per Thomas S. Ranney,	<u>244,45</u>	
		568,59
Green, Mrs. M. Farr	5,00	
Homer, col. at Mass meeting	36,71	
do., two little girls	,06	
Syracuse, A. Stafford, for mission to Chetza,	10,00	
do., one gold ring sold	,75	
do., two do. do.		
Fabius, E. St. John	10,00	
Oswego Baptist Association, D. Harmon tr.,	50,00	
South Livania, Bap. ch.	4,50	
Chautauque Baptist Association, I. S. Morse tr.,	20,96	
Madison Baptist Association, Wm. Coolidge tr.,	27,54	
Avon Springs, Bap. ch.	4,55	
Wyoming, col. at Mass meeting	28,03	
Pavilion, Fem. Miss. Soc.	3,25	
Sewing silk, sold	,49	
String of gold beads	4,00	
Springville, Bap. ch.	15,14	
per Rev. Silas Bailey, agent of the Board,	<u>220,89</u>	
Cortland Academy Miss. Soc., W. W. Foster tr., towards the support of Mrs. Day, Nellore,	20,00	
Ebenezer Healey, per Rev. Henry Davis,	20,00	
Bethville, Young Men's Miss. Soc., per Rev. Mr. Green,	2,75	
Mrs. Phebe Taylor	2,00	
Miss Harriet Fisk	1,00	
Miss Ingalls	,25	
Rev. Alfred Bennett	100,00	
per Rev. Alfred Bennett, agent of the Board,	<u>146,00</u>	
Union Baptist Association, A. Kniffer tr., per Jonathan Cole,	55,93	
	<u>1477,28</u>	

New Jersey.

New Jersey State Convention, T. P. Runyan tr., as follows:		
Cohansey, Female Mite Society	5,00	
Burlington, Bap. ch.	28,05	
do., Sab. school, for Indian Miss.,	13,56	
Freehold, Bap. ch.	9,27	
Bordentown, do. do.	39,10	
Pemberton, do. do.	46,00	
Camden, do. do.	3,00	
do., Bap. Sab. school	2,50	
Moorestown, Bap. ch.	7,29	
Vincentown, do. do.	6,00	
George's Road, do. do.	4,45	
Upper Freehold, do. do.	5,00	
Hightstown, do. do.	16,18	
Canton, do. do.	13,06	
Key Port, do. do.	14,00	
East Middletown, do. do.	25,00	
Haddonfield, do. do.	21,30	
Middletown, 1st do. do.	41,33	
Washington and Herbertsville, do. do.	1,50	
Weart's Corner, do. do.	2,00	
Woodstown, do. do.	12,48	
Mount Holley, do. do.	35,00	
Bridgeton, do. do.	12,00	
Trenton and Lambert, Bap. ch.	9,00	
Cape May, do. do.	10,00	
Salem, do. do.	43,29	
do., Fem. Miss. Soc.	28,17	
Moulton, Bap. ch.	14,71	
do., Miss. Soc.	5,00	
Landyridge, Fem. Miss. Soc.	8,57	
per Rev. Alfred Bennett, agent of the Board,	<u>486,31</u>	

Pennsylvania.

Philadelphia, John K. McIlvain,	5,00	
Ezekiel Harker	20,00	
William Estep	,10	
Thomas Estep	,10	
Peters Creek, Bap. ch.	23,88	
Pittsburg, Grant St. Bap. ch.	38,86	
do., do. do. do., a friend, for Burman Mission,	2,50	
do., do. do. do., Youth's Miss. Soc.,	10,00	
do., 1st Bap. Juv. Miss. Soc.	50,00	
do. Bap. Association, col.,	6,00	
Freeport, Bap. ch.	7,50	
John Trick	1,00	
Miss Eliza Given	,25	
Mrs. Margaret Snowden	,25	
Clarion Baptist Assoc., col.	3,73	
Mrs. Esther Jeger, for Mission to Denmark,	1,00	
Mrs. Eliza Henney	,25	
A family contribution	10,00	
Logansvalley, col.	11,70	
Lewistown, Bap. ch.	13,78	
Smithfield, Miss. Soc.	6,25	
Connellsville, Baptist ch., mon. con.,	4,34	
Milesburg, two ladies	2,00	
Martin Bell	5,00	
Robert Williams	1,00	
Miss Jane McCurdy, a pair of ear-rings.		
Francis Green	,06	
Holidaysburgh, Bap. ch., per J. G. Miles,	26,00	

Joseph Green	5,00	
Duncansville, Bap. ch.	8,80	
Mrs. Jane Bender, a gold chain and locket.		
A friend, a gold ring.		
Centre Bap. Association,		
Rev. G. I. Miles tr., as follows:		
Logansvalley	4,37	
Milesburg, mon. con.	3,25	
Hollidaysburgh	3,00	
	10,62	
Huntingdon, Bap. ch.	3,00	
West Chester, do. do.	25,00	
Philadelphia, Mass meeting in Sansom St ch., (with a gold ring,)	229,95	
do., a friend to the heathen	,50	
do., a colored sister	1,00	
do., J. R. Hillegas	5,00	
do., R. Gardner, of Spruce St. ch.,	25,00	
do., Wm. Ewer, of do. do.,	10,00	
E. B. Galusha	5,00	
Jewelry sold	3,00	
Mrs. Harriet Haddix	5,00	
per Rev. Alfred Bennett, agent of the Board,	587,42	
Montrose, S. Meylert	16,00	
	602,42	

Maryland.

Baltimore, 1st Bap. ch.	249,00	
do., do. do. do., col. at Mass meeting,	102,08	
do., 2d Bap. do., per Rev. J. Healey,	15,00	
	366,08	

Virginia.

Virginia Bap. For. Miss. Soc., Archibald Thomas tr, per A. G. Worthen:		
For general fund,	29,00	
" Assam Mission,	85,00	
	114,00	

South Carolina.

General Conven. of the Charleston Baptist Association, A. C. Smith tr.,	357,07	
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Georgia.

Augusta, W. H. Turpin, towards support of Rev. Thos. Simons,	100,00	
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Mississippi.

Mississippi Baptist State Convention, W. L. Balfour tr., as follows:		
For African Mission,	2,70	
" general fund,	102,35	
	105,05	

Kentucky.

Mrs. Kemp, per Rev. J. Elliot,	10,00	
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Ohio.

Cincinnati, 9th St. Bap. ch., per J. W. Sheppard,	16,33	
Chester, union meeting of Baptist and Presbyterian churches, per Thomas S. Ranney,	4,25	
A friend	,30	
Berlin, Delaware Co.	11,54	
Rev. Jacob Drake	1,00	
Mrs. Abigail Hays	,50	

Zanesville, Market St. For. Miss. and Bible Soc., Peter Mills tr.,	20,75	
Jefferson, Bap. ch., per Rev. Wm. Means,	3,25	
Mrs. Frances Smith	,50	
Genoa, Benev. Soc.	1,62	
per Rev. Alfred Bennett, agent of the Board,	39,46	
	60,04	

Illinois.

Alton, Mrs. Benj. Viall, for support of a Karen preacher,	15,00	
do., African Bap. ch., for African Mission,	1,60	
Upper Alton, Soc. of Inquiry in Shurtleff College, mon. con., per Prof. W. Leverett,	2,15	
North District Bap. Assoc.	5,62	
South do. do. do.	16,68	
Rev. Peter Rogers	9,75	
Illinois Baptist State Convention, Chas. B. Francis tr.,	59,42	
per Rev. B. F. Braybrook, agent of the Board,	110,22	
Rock Spring, Rev. A. B. Harris, per Rev. B. M. Hill,	5,00	
	115,22	

Missouri.

St. Louis, 2d Bap. ch., Jubilee col., per George Trask,	25,00	
Jefferson city, Rollin Huges	5,00	
do. do., friends to missions	5,00	
Missouri Baptist General Association, for German Mission,	19,60	
Missouri United Bap. Association, for do. do.,	15,52	
per Rev. B. F. Braybrook, agent of the Board,	70,12	

Michigan.

Dexter, Bap. cong., per Rev. B. M. Hill,	4,00	
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Wisconsin Ter.

Milwaukee, mon. con., per Rev. B. M. Hill,	3,25	
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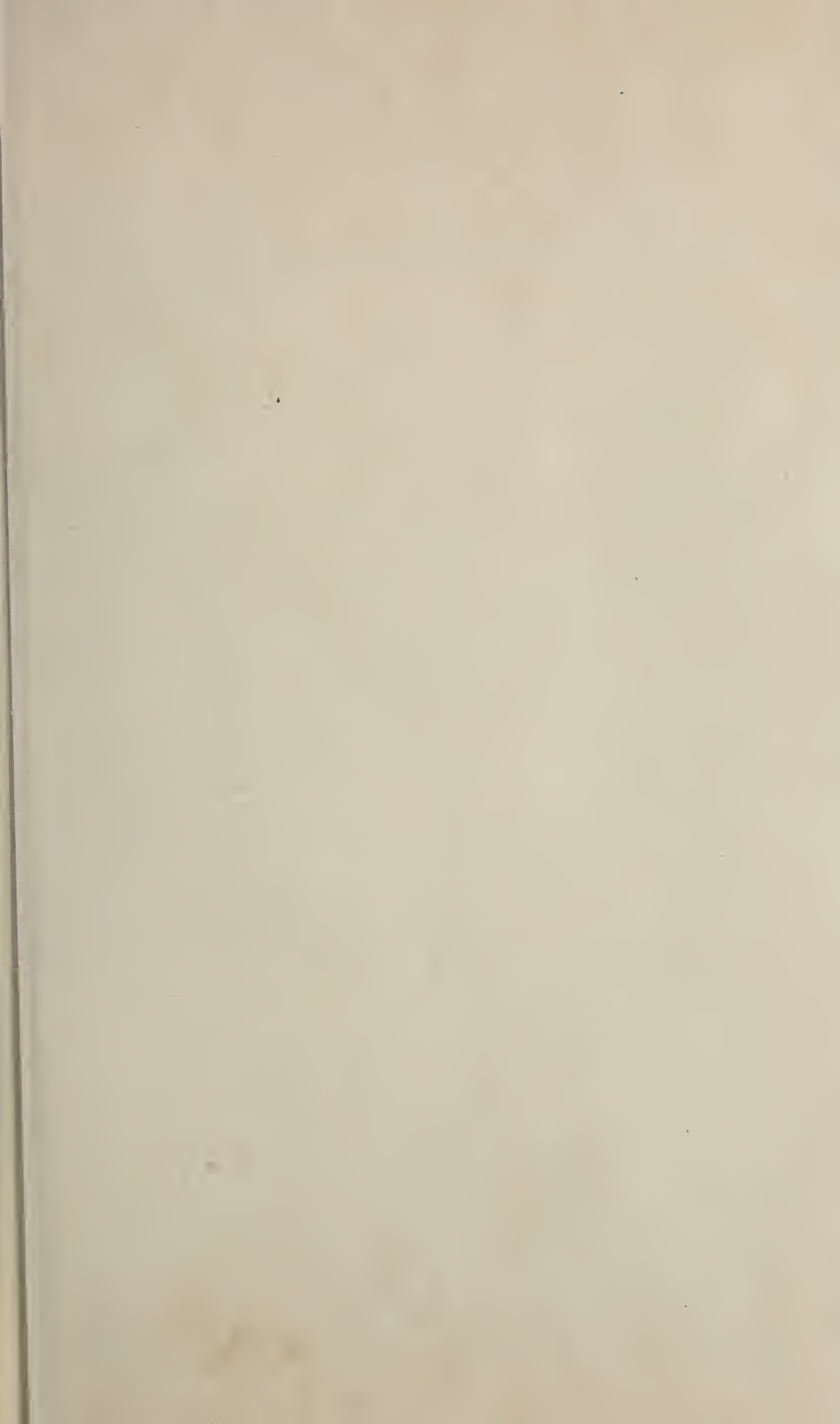
Legacies.

Norway, N. Y., Mrs. H. Bullard, deceased, six silver spoons, per Rev. Silas Bailey.		
Providence, R. I., estate of Nicholas Brown, per Wm. D. Ticknor,	200,00	
Cumberland, R. I., Mrs. Abigail Ballou, deceased, proceeds of a gold necklace, per Rev. H. G. Steward,	4,77	
	204,77	

Sale of gold rings	1,75	
	\$6001,97	

H. LINCOLN, Treasurer.

Boxes of clothing, &c., will be acknowledged in our next number.



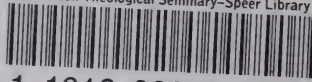
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